Care must be taken, however, in speaking of laws as so universal, not to represent this plan of procedure as separating God from his works. We believe God to be as intimately connected with the operation of his hands, as if he was doing all by special miracle. Every event is to be understood as ordered by God, just as certainly as if it had taken place in a world in which there were no other causes than the Divine volitions. We discover that the laws according to which all events occur are appointed by God ; we can farther discover the exact adaptation of this arrangement to the nature of man ; and instead of feeling less disposed to see God in his works because of this constitution of things, we are all the more inclined to discover, and when we discover, to admire his wisdom and beneficence.

NOT?) (o.)— DIFFERENCE BETWEEN PHILOSOPHICAL OBSERVATION AND PRACTICAL SAGACITY— RELATION OP SCIENCE AND ART.

The remarks made may enable us to understand tlie difference between the HIIRKWD OBSERVER and the PHILOSOPHER. The one notices the various lesser and more obvious laws of the occurrences in the world, and the palpable workings of human nature; while the other rises to the more general causes from which they proceed.

The person who has observed the ways of the world around him becomes a man of shrewdness and sagacity ; and in regard to the pursuits in which he feels an interest, his vision can penetrate to an astonishing distance, and with most singular accuracy. It is this quality which leads, according to the object to which it is directed, to distinction in the competitions of trade, commerce, or politics. It is much the same talent, directed to a higher class of objects, which produces sagacity in historical research. When the observer, endowed with a spiritual vision, takes in a higher class of laws — the laws of God's providence — his wisdom assumes a loftier form ; and from his knowledge of the Divine ways, he can look still farther into the future. The historian, Dr. M'Crie,* occurs to us as an eminent instance of **an** individual possessing this species of sagacity, and able to anticipate the events that are to come, from a knowledge of the Divine ways in times past. Proverbs of a worldly or a divine character are the forms in which the more certain of the general observations of which we are speaking find their appropriate expression. Wise sayings, apothegms, maxims, and pointed remarks, are the

forms which others assume; while thousands floating in the mind, and used daily by the sagacious, have never been expressed, and never will be expressed in words.

The philosopher is distinguished from these shrewd observers, in so far as he seeks for the causes of the general phenomena which present themselves in the actual world. Herein is Adam Smith distinguished from the practical statesman and skilful politician. Herein are philosophic historians, such as Montesquieu ; Robertson, in his *Introduction to Charles V. ; Quizot, in Ms works on Modern Civilisation ; and the speculatints of Germany, who arrange all events into epochs;

* Jduo bis Life by Iiu Sou.